

2807
*The Usefulness, and Excellency of the
Charity of CHARITY-SCHOOLS,*

Set forth in A

S E R M O N

P R E A C H ' D

March 26th, 1714. Being Good-Friday:

I N T H E

Parish-Church

Of St. Michael le BELFREYS,

I N T H E

City of YORK,

Upon Occasion of the

Charity-Schools.

By CHARLES MACE, Vicar of Christ Church.

Publish'd at the Request of the Right Hon^{ble} the
LORD-MAYOR, ALDERMEN, and others
of the Auditors.

T O R K,

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*John Macdonald of Charley the author of this good
Sermon except of it from J. Wilkinson Jan. 17*

EPHESIANS 5. 1, 2.

*Be ye therefore followers of God, as dear Children,
and walk in Love, as Christ hath Loved us, and
hath given himself for us, an Offering and a Sacri-
fice for God, for a sweet Smelling Savour.*



WE are at this Time called together, upon two very just Occasions; the one, to commemorate our Saviour's boundless Love and Charity to Mankind; the other, to extend our Charity to our fellow-Christians: Duties, which have a very strict relation, and cannot be divided without injuring both. And therefore a more proper Time could not be set apart for the Service of this excellent Charity, than the Day of our Saviour's Passion: that whilst we contemplate such an Act of divine Humiliation and Love; as retrieved us from Misery, and gave us Life and Happiness, we might learn from such an eminent Example, and, in return for such Mercies received, contribute to the support and comfort of those poor Christians, *For whom Christ died: 1 Cor. 8. 11. That thereby we may become followers of God, as dear Children, &c.*

Here we have the Example of our Saviour, and of God himself recommended to our Imitation; of our Saviour, who Suffered for us, and of God, who accepted the Attonement. The last Verse of the preceding Chapter will lead us into this Sense of the Words. There the Apostle exhorts us. *To be kind one to another, tender hearted; forgiving one another, even as God for Christ's sake hath forgiven us: Eph 3. 32.* And then follows the Text, which the illative therefore shews to have a dependance upon these Words; *Be ye therefore followers of God, as dear Children, &c.*

God hath forgiven us for Christ's sake; and Christ, by his Sufferings, procured that forgiveness for us: But then we are not to rest in a bare and fruitless Meditation upon these Acts of Goodness and Mercy; but must learn from the Pattern of
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that transcendent Love, which was so great, so undeserved, so beneficial to Mankind, to shew a truly Christian Spirit, and Temper in mutual Acts of Love, Charity and Kindness. This is the just Importance of the Words of the Text; and I hope, I shall answer the Intention of them, and in some measure your Expectations;

I. *By considering some Instances of God's great Love, and Goodness to Mankind; and of our Saviour's, through the whole Course of his Ministry; and especially in that last and finishing Scene, his Passion and Death.*

II. *By enforcing the Duty of Love or Charity in general, from those Examples.*

III. *By enlarging upon the Usefulness and Excellency of this particular Charity now before us.*

In the first place, I shall consider some Instances of God's great Love and Goodness to Mankind; and of our Saviour's, through the whole Course of his Ministry; and especially in that last and finishing Scene, his Passion and Death. God, who at first brought us out of Nothing, and continues our Being to us; who hath given us the good Things of this Life, and the capacity of enjoying them, hath not confined his Bounty to these general Acts of his Providence and Care; for the Benefits of these we enjoy only in common with Creatures of a lower Rank: But as he hath Imprinted upon Man his own Image, and placed him in the highest Order of earthly Beings: so he hath qualified him for a more eminent Station: And whilst he maketh his Creatures the Means of *Warmth, Nourishment, and Vigour* to our Bodies; he regales our Souls with a nobler *Entertainment*; with the Prospect of such Enjoyments, as are commensurate with the duration, and only can satisfy the Desires of immortal Beings.

And yet how undeserved are these Mercies? If Ingratitude can move the divine Resentment; how justly might we fear it, were God as Rigid, as we are Ungrateful? If the Contempt of Mercies received, be a just Cause to withdraw them; how wretched should we be, should God proportion his Punishments to our Crimes? If Rebellion deserveth Chastisement; did not God pity and spare us, how often should we Suffer? For we have abused his Goodness, despised his Mercies, and have been engaged against Him; and yet we still are Pardoned:

Pardoned? Nay, received into Favour, and become again dear unto him. Not that we are to offend God, to try the extent of his Forbearance and Mercy, and *Sin that Grace may abound*, Rom. 6. 1. But that from such Instances of divine Love, we may learn, truly to Love ourselves and God, and thereby prepare our selves for higher Degrees and Acts of his Friendship and Favour.

Never was more received, or worse Returns made for it: How many, who do not deserve one Moment of Being, are still continued in it? Not to inflame their Guilt by their Ingratitude; but to give them Room and Grace for Repentance. That as we are all Militant here on Earth; so we may be also Triumphant in Heaven: That as we are all the Sons of God, and Heirs of his Kingdom; so we may also enjoy the blessed Inheritance, and Reign with him for ever.

Such is the Love our heavenly Father has for his undutiful Children: Nor are we less dear to his only begotten Son; who being full of his Father's Vertues, came down from Heaven for our sakes; and made God visible in the Man, that was in Union with him.

It is a comprehensive, though a very just Character of our Saviour; *That he went about doing Good*, Acts, 10. 28. This was the Business of his Ministry, and this he as truly performed; in promoting the Glory of God, and curing the Infirmities of Men. A course of Sufferings and of Patience was his Portion: No less ready was he to bear Indignities; than were ungrateful Men to load him with them: He returned for Contempt, Compassion; for Injuries, Kindness; for Malice, Meekness; and for Hatred, Love, being prepared for any State, or Circumstance of Life or Death, that might promote the end of his Mission; the Salvation of Men.

A Life of Sorrow is a dismal Scene; yet this he freely chose; for *He was a Man of Sorrows, and acquainted with Grief*, Isaiah 53. 3. He might have left Men to the Pursuit and Punishment of their Sins without Redemption; but this, his Love for Mankind would not suffer: He therefore emptied himself of his Glory, and veild it's Brightness with humane Nature: Not to reign on Earth, as he did in Heaven; but to live in a condition of Subjection and Servitude; to become obnoxious to all the Miseries of a mortal State, and to give himself a Ransom for us; that thorough his Death we might receive Life, and by his Humiliation be exalted. He, who must be the Judge of all the Earth, was himself subject to humane Judgment:

Judgment ; base, unjust, partial Judgment, which condemned that Person, as Malefactor, who was perfect Innocence it self, and beyond a possibility of doing Wrong ; and caused the Saviour of the World to suffer.

Desperate state of Men ! Would a Sacrifice of no less Value make Attonement for them ? The Mercy of God is ever ready to receive us ; but then his Justice must be satisfied. Our Sins, being Affronts and Injuries to God's infinite Majesty, are infinite in their Nature and Quality, and therefore require an equal Expiation. Nor Men, nor Angels cloathed with Flesh and Blood, could pay the Ransom ; but Man, dignified with a personal Union with the Godhead ; a Relation, which derived an infinite Value on his sufferings. Amazing Instance of Goodness ! Excess of Mercy ! *What is Man, O Lord ! that thou art mindful of him ? And the Son of Man, that thou visitest him ? That thou shoud'st make him in this Life, but a little lower than the Angels, and, in the next, Crown him with Glory and Honour ?* Psalm, 8. 4, 5. But this the divine Goodness had determin'd ; and thus it behoved Christ to suffer. Luke, 24. 46. Meritorious sufferings ! The Remedy was Sovereign, though Severe, *By his Stripes we were Healed, Isaiah, 53. 5.* His Wounds were Balm to us, and his Punishment our Cure. Bleed, tender Heart, at such an Object : Who can view the shocking Scene, without the deepest Sorrow ? The Sun with-drew his Face ; and Nature shewed herself in Horrour : Only vile, ungrateful Men, made Sport with their Saviour's Miseries, and triumph'd in their Sin. But no Injury is too great for a compassionate Saviour to forgive ; this moved his Pity, not Resentment : He fell a willing Sacrifice : Mangled in Body, and tortur'd in Soul ; forsaken of God, and derided by Men, loaden'd with our Sins, Contempt, and Infamy, the sacred Person fainted ; died. — Nor Words, nor Thoughts can reach it. — God be for ever praised and honour'd for his Mercies. Thus fell our great and glorious Captain ; a shining Example of sufferings, Patience, and Love ; and he gave us this Example, that we should follow his Steps : Sure then we cannot refuse it, in return for such infinite Mercies received from God, and our dearest Lord : To shew our Obligations to which Duty, is the Business of my

II. *Particular ; Wherein I am to enforce the Duty of Love, or Charity in general from those Examples.* The End of Society

is the Safety and Happiness of Men, and the Means of preserving it, is mutual Love and Friendship; without which, the World would be a very wild, insociable, dangerous Place; and we could neither enjoy ourselves, nor others: What was designed for our Happiness, would become our Misery; and a Plague would crowd it self into the room of a Blessing: Our only Safety and Ease would be in Retirement, and we must fly to Solitude for Refuge: So that these social Duties of Love, Charity, and Friendship, are not only Duties, but our Interest too; and by the practice of them, we serve God and ourselves together: A Lesson, which rude, unpolish'd Nature has taught us. But Christians must view themselves in a better Light, as having the Means of greater Improvements both in Knowledge and Vertue; and our Obligations sure increase in proportion. We, who have received so much from God, as the good Things of this Life, and the Hopes of a better, should express our Gratitude for these Mercies, which are of such infinite Advantage to us, in Acts of mutual Love and Charity. *In many things we offend all*; the Sense of our Infirmities telleth us, how liable we are to fall from our Duty; and our actual and frequent engagements in Sin, make it demonstrable; and therefore, *if God were extreme to Mark what is done amiss, who might abide it?* Psalm, 130. 3. How then can we reasonably expect Mercy, when we will not shew it, and forgive? Can God in Justice reach out his Love and Favour to us, when ours is denied our fellow Creatures? If we will be extreme to mark what is done amiss, and strictly examine with Resentment the Injuries we receive; what can we in reason look for from God, when we offend, but Judgment instead of Mercy, and Wrath for our Resentment?

But if the Sense of our own Unworthiness, and the frequent Occasions we have for Mercy and Pardon, will not affect us; let us enquire what Influence our Saviour's Example ought to have upon us. Here we have a living perfect Rule; a way of Instruction observed to be generally more prevailing than naked Precept; a Rule so perspicuous and bright, that the Ignorance of it cannot fairly be pretended. He did the greatest Good for Men, and yet He suffer'd the greatest Injuries. Such a Benefactor they never had, yet never was any worse used by them. But yet this base, ungrateful Treatment of him, was no occasion of his Resentment; but a noble Exercise of his Meekness, Charity and Love: and this he hath left us as the peculiar Badge and Character of our Christian Profession; By
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this (says he) shall all Men know that ye are my Disciples, if ye love one another. Joh. 13. 35. We therefore in effect deny our great and gracious Master, when we refuse to wear this his Badge and Livery : We disclaim our Title to Christianity, when we reject these essential Principles of it : We forfeit our part in Christ's Redemption, when we refuse to imitate that Pattern of Goodness and Love, which wrought it for us. The Law of *Talio* was not calculated for a christian Scheme : *Eye for Eye, and Tooth for Tooth, Exod. 21. 24* was one of the rude, imperfect Precepts of the Law ; but the Gospel runs in a different strain, and binds us to the tenderest Acts of Kindness, Friendship, Love : It was this our Saviour taught, and he liv'd the same : The Effects of this, gave us the capacity of Happiness ; and if we would secure to ourselves the Enjoyment of it, we must learn to Live and Love like Him : This Duty he expects from us at the peril of our Souls : Except we follow the Example of his Charity, whilst on Earth, we must not hope to follow him to Heaven. This Subject would draw out my Thoughts to too great a length, should I freely indulge them, and would leave too little room for a Business, to which my present Duty calls ; which is in the

Last place, *To enlarge upon the Usefulness and Excellency of this particular Charity before us.* But first, behold the Objects of it ; a sight, that must move at once Compassion and Pleasure : The Pomp, tho' humble, is affecting : Innocence is agreeable, as well to the Beholders, as herself ; she insensibly works into our Hearts, and wins us over by Humility and Silence ; thus she smooths the Way for her own Defence, and renders the Task less difficult for her Advocate. I cannot therefore engage in an Argument more agreeable to my self, or perhaps to those, who hear me ; than that, which may promote such Means of her Protection, as may secure her, pure and spotless as she is, from the Injuries of Vice, Misery, and Shame. And sure there cannot be a better Preservative against all these Evils, than a religious and vertuous Education ; this prepossesseth the Mind in favour of Goodness, and moulds it ready for its Impressions. Tender Years may be wrought into any Form by Discipline ; they are soft and yielding, are prepared for any Image we shall stamp upon them : So that Vertue is sure to meet with the easiest Reception at that Age : When the Soil is fresh, its Seeds will thrive the best, and sooner come to Maturity, when there

are no Weeds to hinder their Growth and Improvement, and draw the Nourishment from them. It is true, Man in his natural State is prone to Evil; which Disposition, if indulged, will soon lead him astray; and every fresh Act of Compliance will make the Byass stronger: But then these first Motions of Vice may soon be checked, and by Care and Discipline, kept at under: Such Evils are much sooner prevented, than cured; and we cannot more reasonably hope for Success, than when we meet the Distemper, and apply a Remedy, when its first Symptoms appear. And therefore, the sooner this Work is begun, it will prove the more effectual; the fewer Prejudices we have upon us, the better we are prepared for the Impressions of Vertue; and if we are early tutor'd in these Principles, we get the start of Vice, and gain the rising Ground; this makes Vertue become familiar to us and amiable; and turns the Prejudice another way. This good Disposition of Mind is a Foundation of Happiness both in this Life and a better; and, if cultivated and improved, will be sure to produce it. A Mind well fortified with good Principles, is not easily shaken; it can look a Temptation in the Face, and despise the treacherous Offer: Here Conscience is quick and tender, watchful and well-provided; and a Sense of Reputation, which is often the last Fortress of Vertue, and must certainly be the stronger, the less Violence it has suffer'd, will prove a powerful Means of Protection; and they, who by their early Instructions in Piety and Vertue, have been taught to value their Reputation as a chief Ornament of Life, will be careful to pursue such Methods, as alone can secure to them the continuance of it. Thus, we see, that the Influence of a good Education, reaches us in every period of Life, and that the Course of our Actions is guided and governed by it; and though Instances to the contrary are too frequent, yet since it must be confess'd, that this in its natural Tendency, is the properest Means of furnishing and fortifying our Minds with the Principles of Vertue and Goodness; and of securing to us both the present and future Rewards of them; the careful Education of Children, is doubtless the greatest and most lasting Kindness that they can possibly receive from us.

But how deplorable is the State of those poor Infants, who want these happy Means of Instruction; who defenceless and weak, are let loose to the wide World, the Devil, and themselves? These unhappy Creatures, unhappy, alas! through
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the Fault of others, being bred up in Idleness, Ignorance, and the Contempt of Shame, become an easy Prey to every Temptation ; and having no Principles of Goodness to guard or check them, they are abandon'd to all Wickedness : Custom and Age confirm the evil Habits, and give them over to the Devil, *to be taken captive by him, at his Pleasure, 2 Tim. 2. 26.* Thus they are Strangers to God and Goodness ; and seldom use that sacred Name, but in Oaths, and Execrations, or to extort Compassion, and seldom or never I am afraid make their Petitions to any Being, but Man. Though unaccustom'd to work, yet they are not ashamed to beg ; and so are reduced to the wretched Choice of Hunger or Infamy : Thus cloathed in Rags, fortified with Impudence, and harden'd in Vice ; having nasty Bodies, but much viler Souls, they become the bane of Society, and a Scandal to the christian Religion ; or infamous Villains, or common Prostitutes, and are equally lost to all Sense of Shame and Vertue.

And such might these poor Children have been (whom we now see, comfortable Sight ! in the humble Ornaments of Decency and Modesty, and guarded, as we may reasonably hope, with Principles of Vertue) were it not for the pious Care, that hath rescu'd them from those Evils. It must sure therefore be just matter of Joy and Comfort to those Persons, who begun this good Work, and are concerned in carrying it on ; that so many poor Christians by their Means are put in the right Way to Heaven, and made the Instruments of God's Glory : That they are instructed in the Rudiments and Principles of Christianity ; and their Minds early season'd with Vertue : That their Morals are carefully guarded, and their Behaviour govern'd by the Rules of Decency : That they are taught to Pray to God, and to Praise him for his Mercies : That they are brought to the publick Service of God, and taught to behave themselves there with Reverence : That every appearance of Vice receives a just Correction, but of Vertue, an equal measure of Encouragement and Praise : And what is most likely to make these Methods of Education useful to them afterwards, and real Blessings, that they are observ'd in a regular, uniform, and constant course of Discipline. Minds, thus exercised with the Acts, thus stock'd with the Habits of Goodness, cannot easily be debauch'd with contrary Principles ; Vice must appear unnatural

tural to them, and monstrous, and make Vertue shine with greater Lustre. I hope therefore, that we have no reason to entertain other Thoughts of these Children, than that, as they receive such good and early Instructions, so they will grow in Vertue, as in Years, and become perfect Men in Christ Jesus; that so this Charity may prove boundless; infinite as the Good it is the means of conveying: That these good Dispositions, which are so carefully cultivated in their tender Years, may make them firm to the Interest of Vertue, through the course of their whole Lives, and prepare them for Heaven and Eternity.

Comfortable Reflection to a christian Soul! How should these Thoughts fill our Hearts with Joy and Gladness? To endeavour the Salvation of Souls is a glorious Work; of this our Saviour shewed the great Example, when he humbled himself upon the Cross; and we cannot more strictly follow it, than by promoting that End, for which he suffer'd: A Work that must be as agreeable to him, as the Benefits of it are extensive. *There is Joy in Heaven over one Sinner that Repenteth*, Luke, 15. 7. Can the Salvation of one Soul, add Pleasure to that Place of perfect Happiness? How much juster then must be the Occasion of the heavenly Triumph, when so many poor Souls, as are the Objects of this Charity, are rescued from the Devil's Power, and taught to Serve the living God? *The Alms of Cornelius were had in remembrance in the sight of God*: These grateful Oblations made God to have Mercy on him in his heathen State, and to appoint an extraordinary Means of his Conversion. How justly therefore may we hope to be Objects of God's Mercy, as these Children are of ours; and that as our Charity may prove the happy Means of raising them to Heaven, so it will carry us thither too?

Thus we see their better Part is taken care of; nor is the other Part neglected: Decent Apparel, and moderate Nourishment, give their Bodies Warmth and Vigour. They are not pamper'd with Ease, Luxury, and Pride, the Parents of Vice, Misery, and Want; but trained up in the useful Arts of Industry, Temperance, and Humility: Except that part of their Time, which is sacred to the more immediate Service of God, the Instructions of necessary Learning, moderate Labour, and innocent Refreshment, take up the several Portions of it; no intervals thereof allowed to Diversions or Pleasure, but such as may unbend and relax their Minds,
and

and make them capable of returning to their daily Tasks with greater Appetite and Application. By these, and such like proper Methods of Education, they are inured to their Duty; and qualified for the due discharge of it in most relations of Life: By these they become true and dutiful Sons of the Church, and useful Members of the civil Government; and they, who otherwise might have been a Reproach, a Scandal, and Dangerous to both, become their Glory and Protection.

And now after all, that hath been said of the Usefulness and Excellency of this Charity, much sure need not be offered to persuade Men to promote and advance it. But, alas! Experience tells us, that some Persons are so wretchedly Cold and Dead to all Sense of Compassion and Mercy; that they would scarce be affected, were they gratified, as St. Austin could wish'd to have been: should they see Christ on Earth, and hear St. Paul from the Pulpit. *But beloved, I am persuaded better things of you;* Hebrews, 6. 9. And that as ye are met together at this solemn Time, and in this sacred Place, so ye are come with Minds and Means prepared for the just Encouragement of this good and great Design: That your Hearts are as open, as are the Arms of God's Mercy; and that you will be Liberal in your Benefactions, and as ready to give, as your Saviour is to receive you. And did we seriously consider, what that Merciful Saviour did and suffered for us; that his Blood was the Price of our Souls, and the Purchase of Heaven; that he gave us the Capacity of enjoying Life, and that eternal too; and that without the Ransom he paid for us, our Condition would have been as wretched and desperate, as it is now full of Hope, Joy and Comfort: Did these Thoughts sink deep into our Minds, and find a welcome Entertainment there, they could not fail of raising in us a Spirit of Pity and Gratitude; we could not chuse, but make some Returns for such Infinite Mercies received. Blessed Jesu! Canst thou Bleed without our Pity? Canst thou give us Life and Happiness, and we remain Ungrateful? Could we see thee Naked, and not disrobe ourselves to Cloath thee? Could we meet thee Hungry and Thirsty, and not give our Blood and Bodies to refresh thee? Could we find thee in Misery, or Confinement, and not freely part with all we have to Comfort and Release thee? Were our Saviour in a Condition, that wanted our Relief and Pity, yet all these Instances thereof would be unequal to his Mercies. But he is now advanced

to the highest State of Honour, and invested with infinite Majesty and Power; how then shall we express our Gratitude to him? We cannot long want the Means of doing this; for the Opportunity is at Hand: He hath substituted these Children in his Room; these are his Proxies to receive our Charity for him; and the Good done to these, he accepts as a Kindness done to himself; *for in as much (saith he) as ye have done it unto one of the least of these my Brethren, ye have done it unto me*: Mat. 25. 40. And sure we cannot refuse to Gratify our dearest Lord and Saviour upon such easy Conditions? This will be the great Enquiry at the last and solemn Day of Judgment, what good we have done to those, that wanted it: Acts of Charity and Mercy will then stand us in the greatest stead, and cover a multitude of Sins: These will be the distinguishing Characters of our Saviour's beloved, and prepare them for that joyful Welcome; *Come ye blessed Children of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. Mat. 25. 34. This is an Inheritance, that all Men desire and wish for; and yet how many neglect the Means of obtaining it? Preposterous desires! Wishes are cold and fruitless things without just Grounds, and proper Measures of Industry and Care to bring them to Perfection. This Inheritance the blessed Saints in Heaven now enjoy, and perfect their Enjoyments with Love; the natural Fruits of which Affection, are Kindness and Compassion; and except we imitate their heavenly Disposition here, we cannot hope to reign with them in Glory: and we cannot better shew the Effects of this good Disposition, than in Acts of Kindness and Beneficence to these Children; such as were the Objects of our Saviour's tenderest Care; a Charity, that discovers both our Compassion and our Prudence; in that it is not indiscreetly bestowed upon improper Objects, but such as justly deserve it.

The infamous Trade of Begging, has so grown upon us, that it is become a Scandal to this ancient City; a Scandal, that might in a great measure have been prevented, had such Means as this been applied in time, as a Remedy against that growing Evil. We may therefore reasonably expect the Thanks and Praise of Posterity, for laying this Foundation for a better state of Things, and easing them of that Grievance. The Importunity of those Persons, who pursue such scandalous Methods of Life, may extort an Alms, yet Charity shall have no Hand in the Donation; since we have too just Grounds to fear, that such Kindnesses are too frequently abused

sed in the Application ; and are so far from doing the Receivers any real Good, that they are made to serve the Ends of Debauchery or Lewdness. But we cannot be deceived in our present Charity ; the End and Application of it, will answer the best Intentions : For by this we promote the Honour of the christian Religion, the Good of our Country, and the Salvation of Men ; the greatest things sure, that we are capable of performing. A truly charitable Spirit will rather Industriously seek for Opportunities of doing good, than reject a just One, when it is offered : We must therefore make false Pretensions to that Christian Disposition, when we neglect such Means as this ^{is} doing Good, the Effects of which are so certain great, and durable.

How surprizing then is the Conduct of those Persons, who were once embarked in this good Design, and have since deserted it ? Let them seriously consider, what our Saviour said upon a like occasion, *That no Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.* Luke 9. 62. This indeed he spoke with respect to those Persons, who should embrace the christian Faith, and live below the Dignity of their holy Profession ; tho' they did not apostatise from it. With too much Justice then I fear, that the same Censure will fall upon these Apostates from Charity. If the Grace of God at first put it into their Hearts to engage in so good a Design ; I am sure that the forsaking of it, must proceed from the Suggestions of a quite different Spirit. We all know that God is the Author of Good ; and who is the prompter and encourager of Evil, I need not tell you. Sure these Men are not afraid of doing too much Good in their Generation ? Were this the Case, I could soon ease them of such Apprehensions, and turn their Fears another way : Let them rather learn to dread the Displeasure and Resentment of God, when they are so unfaithful to their Trust ; and look for Judgment, when they sue for Mercy : *For the Earth is the Lord's and the fulness thereof,* Psalm 24. 1. He is the supreme Proprietour, and we only his Stewards, or Representatives here on Earth, to do good with that which he hath committed to our charge ; to visit and relieve the Fatherless, and those that want our Assistance : If we therefore do not take care duly to discharge this great Trust, that is put into our Hands : what other Doom can we expect, than that of the unprofitable Servant, *To be cast into outer Darkness, where shall be weeping and gnashing of Teeth ?* Mat. 25. 30.

I cannot forbear speaking with some Degree of Warmth; general Reproofs of this kind are ever necessary, when such just Occasions are given. But let us leave these Men to the unconditioned Mercies of God; and pray that they may have Grace to see and reform their Errour.

Ill Presidents deserve our Contempt, not Imitation; and this just mention'd we cannot follow without injuring ourselves in respect of God and Men, and laying ourselves low in the Esteem and Favour of both; without losing both the present Pleasures, that attend acts of Charity and Mercy, and the future Benefits that follow them. Let us all therefore sincerely join with Heart and Hand, not only to continue this good Work, but out of that Ability, which God hath given us, to raise it to a greater Height; that the extent of it may be equal to it's Usefulness and Excellency. Let us be careful thus to persevere in doing Good; that when we dye, and rest from our Labours, our Works may follow us, Rev. 14. 13. And we may be received by our dearest Lord with this comfortable Applause and Invitation; *Well done, thou good and faithful Servant, enter thou into the Joy of thy Lord.* Mat. 25. 21.

Into which blessed State, God of his infinite Mercy receive us all; for the Merits and Intercession of Jesus Christ our Lord: To whom with the Father, and the holy Spirit, be all Honour, Power, and Glory to all Eternity. Amen.

F I N I S.

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 selves in respect of God and Man, and laying ourselves low
 in the presence and Favour of both: without losing both the
 present Pleasures that attend the use of Charity and Mercy, and
 the future Blessings that follow them. Let us all therefore
 turn away from their own hand, not only to continue
 this good work, but also to that which God has
 given us to raise us to a higher state, that the extent of
 it may be equal to his Mercy and Excellence. Let us
 be careful then to preserve in us a good; that when we
 are, and yet from our Law, we may follow as they
 do. And we may be directed by our great Lord with
 this comfortable Application: "I will know them
 that are mine, and will bring them into the Fold of my Lamb."



into which the Lamb
 for the purpose of
 when it is the Lamb, and the Lamb is all known
 Power, and Glory to all his people.

